

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—ISAIAH LII, 7.

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L. O. LITTLEFIELD'S SECOND LETTER.

IRREFUTABLE PROOFS THAT JOSEPH THE SEER INTRODUCED PLURAL MARRIAGE—A STRONG ARGUMENT IN ANSWER TO JOSEPH SMITH.

To Joseph Smith, President of the Re-organized Church of Jesus Christ of Latter-day Saints, Lamoni, Iowa:

[CONCLUDED FROM PAGE 437.]

YOU say: "Another revelation through the same source [that through which the Book of Mormon came] reveals the will of God to be that 'one man should have one wife,' and one only, unless death intervene, when he is at liberty to marry again; and this 'that the earth might answer the end of its creation, and be filled with the measure of man.'"

The revelation here quoted by you was given to certain brethren when they were sent to a sect who did not believe in marriage, as shown by the first verse:

"Hearken unto my word, my servants Sidney, Parley and Lemon, for behold, verily I say unto you, that I give unto you a commandment that you shall go and preach my Gospel which ye have received, even as ye have received it, unto the Shakers."

The portion of this revelation, quoted by you, in its completeness, is as follows:

"And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man according to his creation before the world was made."

The "one only" is an interpolation of yours. What a pity it is that the Lord did not take the same view of the matter that you do, and reveal that a man should have ~~one~~ one wife, or one wife only.

"And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things."—2 Sam. xii, 8.

From the foregoing is it not evident that to assert that plural marriage is a sin, is to say that God is a sinner? Terrible as this assertion may seem, there is no way of getting out of the dilemma except by falsehood or subterfuge. The Prophet Nathan, the inspired servant of the Lord, hearing God's message to Israel's Shepherd King, and speaking in His holy name, says: "Verily thus saith the Lord * * * I gave unto thee thy master's house, and thy master's wives into thy bosom." Who gave David his master's wives into his bosom? "I, the Lord, Jehovah, the God of Israel." No one else. This is not a simple permission because of infirmity, not a condescension to man's weakness, but a direct gift from God, accompanied by no reproofs, no condemnation, no intimations that it is by sufferance. God gave the gift; I ask, can it possibly be a sin to accept God's gifts? If so, it may be a sin to accept of the conditions of the Gospel, or the gift of eternal life. But God, by placing Himself as the giver, not only permits, but sanctions the practice of plural marriage; nay more, He encourages it, and it may be said, commands it; for in what position does a man place himself who refuses to receive the gifts of God? He subjects himself to all the evils of God's just displeasure, to the dangers of being left alone without Divine aid, to get along in his weakness, as best he may, without these gifts. And to say that God by direct action, such as this, encourages a practice which is sinful, contains within it, to my mind, the essence of blasphemy. It does not help the matter to argue, as is sometimes done, that it was a practice in Bible lands and surrounding nations in those days, for the incoming ruler to take to his bosom the wives of his predecessor. Who ever heard of God actively encouraging a wrong because it was popular, or was a national custom? It was a custom in those days to cause children to pass through the fire to Moloch. Did God ever give any man's children for such a sacrifice? It was the custom to worship various gods with many licentious rites. Did God ever provide the women for these orgies? Were the practice of taking wives under proper conditions, (such as David observed, except in one pitiable case of Bathsheba) the foul system that many assert, God would have been as justified in providing victims for these excesses, as wives for His servants. But it was not, and the very fact that the Lord gave His active co-operation in providing David with wives, proves that it was not; or it proves the other thing, which is impossible, that the God of Israel aided and abetted, directed and encouraged sin, by providing the sinner with the direct means of sinning, and further, through His Prophet, He acknowledges the part He had taken. There is no escape, except by stultification, from the conclusion that through the law under which David received his wives from God he was justified; and more than this, we have no record in the Bible that God ever condemned him, but have this not so very indirect approval, that He would not have been justified in refusing to take these women. It was only David's excesses, when he went outside God's law, that met the Divine condemnation. To say that a man can commit adultery by accepting a woman whom God has given him to wife, is to nullify the rights of the Creator. What

right have we to condemn that which God approves? From what source do we obtain our authority to sit in judgment on Divinity? Either God has, or He has not, the right to give a man wives; if He has not, then He is not God, for His powers are limited and His rights are circumscribed. But He is God, and as He is God He has the right—the right of the Father of all men and women—to give and unite in wedlock His sons and daughters by the eternal laws to which He has subjected His children, and no one has a right to prescribe the limits of His actions in this direction, or to say He shall give but one woman to one man.

It may be argued that these things are not God's doings, but man's. But here is the case of David, the Divine One assumes the undivided responsibility. How had he given David these wives? Through Nathan and others of His servants, on exactly the same principle, and by the same unchanging law that God's servants receive wives now. Perhaps David had asked for these wives. Very possibly he may have done so, but that does not alter the principle involved. If a son asks a father for any good thing, and the father ungrudgingly and willingly gives it, it is just as much a gift as though it was given unasked, and as far as God is concerned more in accordance with the Divine economy towards man, which causes the Lord to be pleased when His children ask for what they righteously desire; for we are told that the Lord loves to be entreated of His children.

In the endeavor to make it appear that the Nauvoo Temple never sub-served the purposes contemplated by the commandment given to erect it, you say:

"The Temple at Nauvoo, though begun at the direction of God, was not finished in any essential particular, excepting the baptismal font, according to the pattern given; and whoever presumes to congratulate himself upon any endowment bestowed in that building, must do so with the fact of its unfinished character before his eyes, and with the remembrance that there was no promise to its builders unless it was completed within a limited time. The time expired and the building remained unfinished, was polluted, and now not one stone of the superstructure or foundation remains as placed by the builders."

To the effect that the Nauvoo Temple "was not finished in any essential particular, except the baptismal font," that there was no promise to its builders unless it was completed within a limited time," and that "this time expired and the building remained unfinished," I have only your simple, unsupported assertions. Hundreds, on the other hand, can testify that they received their blessings in that house, and that power accompanied those blessings. Yours is the sole, unsupported testimony of one against hundreds, who, by their personal experience, know of what they testify. Where did you get your information that the Nauvoo Temple was not accepted? Has the Lord ever revealed it to you? I know of no such revelation. Is it not written:

"Verily, verily I say unto you, that when I give a commandment unto any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work; behold, it be-
lieveth me to require that work no more at the hands of those sons of men, but to accept their offerings."

Does not this cover the entire ground?

Again, when you say that the Saints in Utah have not been commanded by the Lord to build the Temples which they have reared and are rearing to His name, do you forget the words of the revelation which says:

"Therefore, verily, I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and the foundations of Zion, and for the glory, honor and endowment of all her municipalities, are obtained by the ordinance of my holy house which my people are always commanded to build unto my holy name.

On reading your alleged quotation from a discourse preached by the late Orson Pratt, in the Seventeenth Ward meeting house, Salt Lake City, Dec. 10, 1876, I was convinced that you had attributed ideas and language to him that he never expressed nor used. The sentiments of the quotation which you allege was part of a discourse on that occasion are so contrary to the views upon the subject of Temple building which he had often expressed in public and taught to the people as a portion of the Gospel, that I was morally certain you either misunderstood him at the time, or was now, from some motive, misrepresenting him. You state that among others, President Joseph F. Smith was on the stand at the time, and as a complete refutation of your assertions as to what Elder Pratt said upon that occasion regarding the Temples that the Saints in Utah had built or were building, I present the following:

"Salt Lake City, U.T., May 23, 1883.

"Elder L. O. Littlefield.

"Dear Brother,—Relative to the supposed quotation by Joseph Smith, of Lamoni, Iowa, from a discourse delivered by the late Elder Orson Pratt in the Seventeenth Ward meeting house, Salt Lake City, Dec. 10, 1876, I have to say that, as Joseph states, I was at that meeting, and I carefully listened to the remarks of the speaker, knowing at the time that Joseph was present, and would, if possible, as is usual with him and his followers, take advantage of anything which might be said to the profit of himself and his cause, as against Brother Pratt and the cause which he represented, and I am thoroughly satisfied that Joseph either entirely misunderstood, or has wilfully misconstrued, the remarks of Elder Pratt on that occasion in regard to Temple building. No such language as Joseph here quotes was ever used by Elder Orson Pratt, either at that meeting or at any other, in my hearing. Of this I am positive, for it is so much at variance with the general views and oft-repeated teachings of not only Brother Pratt himself, but all the authorities of the Church, with which I have been familiar from my youth up, that if Brother Pratt had made use of any such language, it could not have escaped my attention, nor that of the congregation. Such an announcement by Brother Pratt, or by any member of the Council of the Apostles at that time, or at any time since I can remember, would not only have created a sensation and an excitement among the people, but would have been promptly met and denounced as opposed to the general faith.

"I have taken the liberty of submitting the extract purporting to be a quotation from Elder Pratt's discourse on Dec. 10, 1876, to Brother John Kinney, now the Bishop of the 17th Ward, also to David L. Davis, Edward W. Davis, James W. Burbridge, sen., Levi S. Kinney, Wm. C. Spence, S. E. Davis, Jemima Davis, Marinda N. Hyde, Sarah W. Davis, Edith A. Smith, Juliett Pratt and Lucy B. Smith, who were at the meeting referred to, and they unhesitatingly deny, as per their statement which I enclose, that Brother Pratt used any language on that occasion, in their hearing, conveying any such idea as therein expressed. Brother Pratt's views on the subject of Temple building, his earnest labors in Temple ordinances, both for the living and the dead, are too well known by the people of Utah to accept, as correct, such statements from him as those alleged by

Joseph. To every Latter-day Saint in Utah familiar with Brother Pratt's labors, discourses and oft-repeated views upon this subject, who reads Joseph's alleged quotations, it will be painfully evident that his "wish was father to the thought" therein expressed on this subject. For instance, see JOURNAL OF DISCOURSES, vol. 19, page 30, the dedication of the Logan Temple grounds by Elder O. Pratt. Also page 13, in a discourse by Elder Pratt, delivered May 20, 1877, in which he says: "We are commanded to build Temples," etc. See also Brother Pratt's foot note to the last paragraph of verse 39, sec. 124, Doctrine and Covenants (N.E.), namely, "a standing commandment."

"I positively deny that Brother Pratt said on the 10th day of Dec. 1876, or at any other time in my hearing, that 'There has not yet been a Temple built which God has accepted since the Saints left the Ohio, nor will there be until a Temple is built in the land of Zion, where God has designated.' I deny that Elder Orson Pratt said on the 10th day of Dec. 1876, or at any other time in my hearing, that 'The Temples that we are building in these valleys will not be the Temples of God; will not be accepted of Him; as they have not been commanded by Him to be built.'"

"What Brother Pratt did say on that occasion, to the best of my recollection, was to the following effect: That the Temple which we were building in Salt Lake City, was not the Temple on which we expected the cloud would rest, which cloud should be even the glory of the Lord and should fill the whole house—nor that in which the sons of Moses and of Aaron should offer an acceptable offering and sacrifice; nor that to which 'the Lord whom we seek, even the messenger of the covenant whom we delight in,' should 'suddenly come' to 'sit as a refiner and purifier of silver, to purify the sons of Levi as gold and silver, that they may offer an offering in righteousness.' Nor did we expect these glorious events to transpire in any of the Temples which we were now building or would build in Utah, but that the Temple in which these promises should be fulfilled should yet be built in Jackson County, Mo., as it is written and promised by the Lord, and that not all that were living in 1832 should pass away until that Temple should be built, etc., etc."

"I do not see the consistency of Joseph attempting to give a verbatim quotation of Brother Pratt's remarks as he has done. I carefully observed him during the whole discourse, and to my knowledge he did not make a note, but sat quietly and seemed to pay respectful attention all the while Brother Pratt was speaking. His memoranda must, therefore, have been made from memory after he returned to his lodgings, and hence, perhaps, his error in ascribing to Brother Pratt the language which he has done."

"Respectfully, etc.,

"[Signed]

JOSEPH F. SMITH.

Following is the denial of the parties named in President Joseph F. Smith's letter:

"Salt Lake City, Utah, May 24, 1883.
We, the undersigned, residents of the 17th Ward, Salt Lake City, were present at the meeting held on Dec. 10, 1876, alluded to by Joseph Smith of Lamoni, Iowa, and heard the remarks of the late Elder Orson Pratt on that occasion, and we solemnly affirm that, to the best of our recollection, Brother Pratt made no such remarks, and expressed no such sentiments in relation to Temple building as those Mr. Joseph Smith ascribes to him. And we are quite sure if he had advanced any such ideas, the fact could not have escaped our attention, nor failed to have awakened in our minds very serious apprehensions and alarm, occupying the position that he did as one of the Twelve Apostles.
"[Signed] John Tingey, David L. Davis, Edward W. Davis, James W. Burbridge, son, John B. Tingey, William C. Spence, E. E. Davis, James Davis, Marinda N. Hyde, Sarah W. Davis, Edith A. Smith, Juliet Pratt, Lucy B. Smith."

In the foregoing I think I have successfully replied to your letter, and have presented to you such evidences that your father was the man who first introduced the doctrine and practice of plural marriage under this dispensation of the Gospel, and also that the erection of the Temples we are building,

on have built in Utah, is in accordance with a standing commandment of God to the Church, as neither you, nor any other person claiming a belief in the divinity of the work and mission of Joseph the Seer, can consistently refuse to accept. What I have written is respectfully submitted to your candid and honest consideration.

Believe me to be, most respectfully, your well wisher,

L. O. LITTLEFIELD.

PLURAL MARRIAGE

At a recent conference of the Davis Stake of Zion, held at Centerville, Davis Co., Utah, some interesting remarks were made upon the subject of plural marriage, of which we append the following account from the *Deseret News*:

A + "In the afternoon Elder Arthur Stayner read an affidavit made by Elder Thomas Grover. The substance of the document was that the affiant was a member of the High Council of the Church, that in 1843 Hyrum Smith, the Patriarch, appeared at a meeting of that body and presented the Revelation on Celestial Marriage, at the same time declaring it to be from God.

"After the reading of this paper Elder Grover made a statement to the effect that Hyrum there and then asserted that those brethren who received the revelation should be blessed and preserved, while those who rejected it would go down. Nine members of the Council accepted and three took a stand against it. Those three subsequently apostatized, were excommunicated from the Church and are all now dead.

"Elder Joseph B. Noble next addressed the conference. He stated that the Prophet Joseph told him that the doctrine of celestial marriage was revealed to him while he was engaged on the work of translation of the Scriptures, but when the communication was first made the Lord stated that the time for the practice of that principle had not arrived. Subsequently, he stated, the angel of the Lord appeared to him and informed him that the time had fully come. Elder Noble sealed his wife's sister to Joseph, that being the first plural marriage consummated. The Prophet gave the form of the ceremony, Elder Noble repeating the words after him. Elder Noble bore testimony to the purity of character of his sister-in-law, who was a woman of irreproachable morality, who entered into the plural marriage relation on a deep-seated conviction that the doctrine was from God.

"President Taylor spoke briefly, stating that he was present at a meeting of the leading authorities of the Church in Nauvoo at which the subject of the Revelation on Celestial Marriage was laid before them and unanimously received as from God, Joseph declaring that unless it was received the Church could progress no further. Soon after he met the Prophet Joseph, who, addressing the speaker, said the time had come when he must embrace the doctrine of plural marriage.

A * "Elder Charles W. Penrose spoke a short time. He advised the young people especially who were present to store the facts that had been elucidated in their minds, that they might be able to refute the baseless stories afloat, the object of which was to show that the Prophet did not receive the revelation, and did not practice plural marriage. He showed that the revelation that had been the subject of attention was only one published on Celestial Marriage, and if the doctrine of plural marriage was repudiated, so must be the glorious principle of marriage for eternity, the two being indissolubly interwoven with each other. He also showed that the most severe troubles of the Church had been before the introduction of that doctrine, comparatively no success having attended the efforts of opposition since, its practice having been accompanied by blessing and not cursing.

"Elder George Reynolds spoke a short time, alluding to his incarceration in prison for the sake of that doctrine. Alluding to the 'tender mercy' of the world, he stated that notwithstanding his case was a test one, a request for pardon had been denied, and he served out his full term, with the exception of the allowance made on account of good conduct under the laws; he received no clemency whatever from the powers that be."

"President George Q. Cannon delivered a thrillingly powerful discourse on the subject of plural marriage, showing that while those who had entered into that relation properly had, as a rule, been greatly blessed, men who had tampered with the other sex outside of the 'marriage relation,' had wilted and gone down in every instance. Those who had embraced the doctrine were the leading men of the Church, possessing the Holy Spirit to a much more than ordinary degree. The speaker showed how the Lord had not confined His blessing to any class, or special families, but men of humble origin had been selected as His instruments to forward His purposes. It would yet transpire, he said, that God would take men out of the humbler walks of life and of them make Apostles and Prophets, who would perform mighty works in His name. The discourse was reported in full."

A CONTINENTAL TOUR.—President John Henry Smith left Liverpool on Saturday for a trip on the Continent, expecting to be absent from a month to six weeks. He will visit throughout the Scandinavian and Swiss and German Missions, and perhaps also go to Italy and France before his return. Our readers will, we hope, be posted in regard to his progress and observations by occasional communications from him. He is accompanied by Elder James Wrathall.

A GOOD BOOK.—We have received another volume—the tenth book—of the "Faith-Promoting Series," issued from the *Juvenile Instructor Office*, Salt Lake. Like its predecessors, it is full of interest to old and young alike. Its distinctive title is *SCRAPS OF BIOGRAPHY*. The first two chapters are entitled "Sketch of an Elder's Life," and relate the experience of Elder John Tanner, which bristles with interesting scenes, such as cases of miraculous healing, etc. Then we have five chapters entitled "Incidents of Experience," by Daniel Tyler, in which a great many facts of thrilling interest are related and morals portrayed. The latter and principal part of the volume is composed of "Newel Knight Journal," which is divided into twelve chapters, and contains many items of interest, some of them never before published, connected with the early history of the Church. It will be remembered that Newel Knight figured rather prominently in the Church in early days. He was the man from whom Joseph Smith cast the devil at Coleville, Broome Co., N.Y., which is mentioned in the Church History as the first miracle performed in this dispensation.

The book is written in a simple, unaffected, but withal rather attractive style throughout, contains much that is well worth perusing and remembering, and is a very creditable addition to the literature of the Latter-day Saints.

You will not be sorry for hearing before judging, for thinking before speaking, for holding an angry tongue, for stopping the ear of a tale-bearer, for disbelieving most of the ill-reports, for being kind to the distressed, for being patient towards every body, for doing good to all men, for asking pardon for all wrongs, for speaking evil of no one, for being courteous to all.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 16, 1883.

TALMAGE'S MANIA.

It has been asserted that all men are insane in some degree; that is, that there is no person but who has a weak point or mania. Without admitting that this is strictly true, we are willing to concede that a very great many men are afflicted with a mania that may appropriately be termed the anti-"Mormon" craze, and that, too, in a very aggravated form. Some men who appear to be quite sane on other points, become as frantic at the mention of "Mormonism" or the practices or prospects of the Latter-day Saints, as a mad bull at the sight of a red flag. Among the most noted of these mono-maniacs stands the Rev. T. De Witt Talmage, sometimes called the "harlequin of the pulpit," who would like to be considered one of the principal religious lights of the age. He usually performs in the Brooklyn Tabernacle, New York, where he is viewed as a curiosity on account of the unique and pithy way he has of serving up sectarian religious platitudes, accompanied with the contortions, gestures and grimaces of a circus buffoon.

Allusions have been made before in the STAR to some of his ravings on the "Mormon" question. It was he who some months since proposed to get the leading Latter-day Saints together in their large Tabernacle, and then blow them into eternity with shot and shell, as the best means of putting an end to a religious system which he and his fellows feel unable to meet on controversial ground. This pious Christian(?) proposition, with a slight variation occasionally, has been repeated by him so many times, and he has exerted himself to such an extent to have the government execute it, that he now grows disgusted and begins to denounce it for having failed to do so.

The landing of a company of emigrants from this country in New York recently served to fire up his mania afresh, and he vented himself as follows:

"Last Sabbath, while our New York and Brooklyn churches were assembled, a steamer arrived at Castle Garden with 800 captives of Mormondom. Under the care of Mormon missionaries they took the Erie Railway to the west. The law of the land neither touched them when they landed, nor put upon their shoulder the hand of arrest as they departed. So the cancer grows, and the Congress of the United States and the morality of the nation silently consents to it. The last legislation on this subject turns out to be as impotent as all that went before. The government of the United States sits idly in the presence of this evil, which wars not only upon the decency of all good people, but is a sworn foe of free institutions. Their vessels are coming with their hundreds of Mormon devotees. Why this strange silence on the part of our public men? The appalling fact must be stated that Mormonism has indeed become such a political power, that public men ambitious for the Presidency, or any position in the gift of the different States of the Union, are afraid to reprehend the evil lest their official prospects

be blasted. Mormonism not only is dominant in Utah, but holds the balance of power in several of the States and Territories. The evil is powerfully entrenched and overshadows the national capital.

"In my opinion nothing but a great national revolution will ever touch it. The days for the peaceful solution of this question are past. By the year, by the month, by the hour Mormonism is gathering momentum. A few batteries opened on the hills around Salt Lake City might once have put a quietus on this great outrage, but now, God only knows by what mode or through what national exhaustion the curse is to be extirpated. But go it must, or the honor and virtue and life of this nation will go. What headway can the Church of God and reformatory institutions make, as long as this organized libertinism and enthroned indecency are allowed to remain? The men capable of throttling this evil have not yet come to the front. I wonder from what State they will come, and in which Congress they will appear, and what will be the mode of their attack. Eight hundred captives of Mormonism, under the care of their captors, allowed on the Sabbath day to pass through New York, is a monstrosity, and of all the calamities of the week is the most calamitous."

There is no doubt but this kind of preaching is acceptable to the members of his congregation generally, or he would not indulge in it, nor they tolerate it, for he is one of the class who preach for hire and divine for money, but there are others in New York not so devoid of justice and common sense as they appear to be, as witness the following from the *New York World*:

"Dr. Talmage is sorely exercised over the Mormon question. In his Friday night discourse at the Tabernacle he opened the vial of his wrath against the 'twin relic' and against the government which 'sits idiotically in the presence of this evil' and does nothing to eradicate it."

"Brother Talmage has made a discovery which will be startling to politicians. Mormonism, he says, is not only dominant in Utah, but holds a balance of power in the states and territories, and 'is powerfully entrenched in and overshadows the national capital.' Good gracious! Does the reverend doctor mean to imply that we are all getting to be polygamists, and that the present moral and high-toned national administration is a convert to the institution? Really, now, the fiery exhorter of the Tabernacle should remember that June is upon us, that the dog-pound is open and that excitement in hot weather is hazardous to health."

"Dr. Talmage's indignation has thus risen to fever heat because 'eight hundred captives of Mormonism, under the care of their captors, were allowed on the Sabbath to pass through New York,' and no one 'put upon their shoulders the hand of arrest as they departed.'"

"Terrible picture! But, alas! there is a concise document known as the Constitution, which protects every man's liberty and every man's conscience, and women are included. If any 'hand of arrest' had been 'put upon the shoulders of these Mormons,' the same hand would probably soon afterwards have been put down into its owner's pockets to hand out an amount of damages for false imprisonment."

"In fact, law is an actuality in this land of liberty as well as Mormonism, and the people who think more of law than of the 'twin relic,' would have been highly indignant at any attempt to treat these 'eight hundred captives' as criminals and deprive them of the right of free judgment without warrant."

Mr. Talmage is a fair sample of the men who oppose "Mormonism." In the same breath with which they denounce the Latter-day Saints as law-breakers, they propose lawless and blood-curdling measures for their suppression. Such propositions as those of Mr. Talmage carry our minds back to the days of the Inquisition, or the time when the Waldenses and others were slaughtered by thousands for their religious belief. It is not in a despotic government, nor in a country where anarchy prevails, nor where

people are required to conform to a state religion, nor in an age of barbarism that these propositions are now made. It is in a nation that boasts of its free republican government, where the best civil law prevails that human ingenuity or wisdom ever devised, where the utmost freedom in religious matters is supposed to be enjoyed, and where the most advanced civilization is said to be found. And this man who proposes these measures, that for atrocity are scarcely surpassed by the outrages at Smithfield or the great massacre of the Huguenots, is a pretended Christian minister. Fie upon such hypocrisy! Shame upon the sanctimonious worshippers who would patiently listen to such murderous recommendations or applaud such blood-thirsty utterances. Whether the Latter-day Saints are right in their form of worship or not, it is plain to every rational mind that such men as Talmage are wrong. They pretend to be followers of that Being who rebuked His disciples for wanting to call down fire from heaven to consume those who were opposed to them—that Being who meekly suffered persecution and death at the hands of His enemies when He could have summoned to His aid "more than twelve legions of angels" had He been so disposed. And yet could anything possibly be at greater variance with His example and teachings than these recommendations of Talmage? Nothing that we can imagine. Would such measures ever be proposed in a country where law bears sway, if the people at whom they are aimed could be reached by law? Never. It is a plain admission that the Latter-day Saints live above the law, and are not the vile people that they are represented to be, or they would be punished by the law. We can assure Mr. Talmage, and all of his class, that notwithstanding their efforts, the Latter-day Saints will flourish and increase in power when their traducers will be sunk in oblivion and consigned to the torments of the damned, which their murderous motives so well merit.

MINUTES OF A CONFERENCE

HELD AT HUNTER'S VALE CHAPEL, FARM STREET, BIRMINGHAM,

JUNE 24, 1833.

Elders present from Utah: Apostle John Henry Smith, and Elder G. O. Lambert; James Meikle, president of, and T. Gilbert, Thos. Tew, S. R. Western, Thos. Waddoups and W. B. Bennett, Traveling Elders in, the Birmingham Conference.

On assembling at 10.30 a.m., after the usual opening exercises, President Meikle called upon the respective Branch Presidents for their reports, which were given as follows: Elder Geo. Spokes, the Birmingham; Elder Price, Dudley; Elder Wiles, Coventry; Elder Hammond, Walsall; and Elder Cowley, the Halesowen Branch. Elders Tew and Western reported their labors in the Worcester and Hereford District, Elders Gilbert and Bennett, the Staffordshire District, and Elder Thos. Waddoups, the Northampton District. The reports of these brethren showed that the Saints generally were alive to their duties and endeavoring to live according to the laws of the Gospel; there were a few exceptions, where the Saints had become lax and indifferent as to their religious duties. Several new members had

been added during the past six months, a few were investigating the principles, and in some Districts the prospects for more baptisms were favorable; the Elders were working zealously to lay before the people the principles, by means of open-air meetings, distribution of tracts, etc.

President Meikle briefly expressed his satisfaction with and endorsed the sentiments and statements of the brethren who had given in their reports; said there had been many harvests reaped from that Conference, and his opinion was that yet another would be reaped; exhorted the Saints to carry out and practice the admonition of the Elders, and gain the blessings of God.

After the opening exercises of the afternoon meeting, which commenced at 2-30, President Meikle read the Statistical and Financial reports for the last 7 months. The former showed there were in the Conference, 12 Branches, with 6 Seventies, 51 Elders, 12 Priests, 21 Teachers, 14 Deacons, 314 members, total including officers, 424. Emigrated 40, Received 1, Removed 1, Dead 1. The authorities of the Church and the Priesthood of the Conference were then presented and sustained by unanimous vote.

Elder G. C. Lambert next addressed the Conference; said the Gospel of Jesus Christ had not always been upon the earth, but the Almighty had, in fulfillment of the words of John the Revelator, again restored it, and had established His Church upon the earth, through the instrumentality of Joseph Smith, the Prophet. The accusations that were made against that man and the Saints were as flimsy and baseless as those that were brought against the Savior in His day; the Gospel in that age was not popular with the people, and as a majority they would not receive the teachings of Christ and His Apostles; but persecuted and put them to death. There was a parallel between the work of God in ancient and the latter days; the majority had been opposed to the truth, and had endeavored to hinder its progress. Why should it be considered a strange event for an angel to appear unto men? such occurrences were common in ancient days. He claimed that the same organization existed in the Church of Jesus Christ of Latter-day Saints, that existed in the ancient Church; the doctrines were precisely the same, and the same blessings followed the believers. The declarations made by religionists that the signs which accompanied the Gospel in former times were not now needed were false and unscriptural. The laws of the Gospel were immutable, and were now in force upon all the world, for they had not been abolished. He expressed his opinion that there were many people who believed the testimonies of the Elders, but through priestcraft and bigotry were deterred from accepting the same and obeying the Gospel. He testified that the time was close at hand when many important prophecies would be fulfilled, and the judgments of God would be poured out upon the wicked.

During the evening meeting President Meikle spoke briefly upon the first principles of the Gospel, and explained that all mankind must accept and obey the laws of the Gospel, in order to obtain salvation; it was unreasonable to expect it in any other way than that which God had pointed out.

President John Henry Smith delivered a discourse upon the general apostasy, the restoration of the Gospel, the divine authenticity of the Book of Mormon, and the mission of the Prophet Joseph Smith. Said that all of the people were God's children, and He was concerned for all of us; we

could be at the best but a few years in this sphere of action, and the question of our well being here and hereafter should be considered by all; we were all endowed with immortal spirits, and would be rewarded according to the deeds done in the body. If there were laws given for our observance we should seek to understand them, that we may go forward in this life and obtain the blessings promised to the obedient. There was but one set of laws and ordinances that led to salvation, and these had been clearly pointed out to us, and were established by our Savior himself. They had been made so distinct that no person need fail to comprehend them; he showed in a clear and argumentative manner wherein modern religionists had perverted the ordinances of the Gospel, and that they did not clearly follow out and incorporate in their various faiths the teachings and doctrines of Christ in their entirety, but had deviated therefrom; the result was that the power and manifestations of the Spirit of God did not attend their ministrations among the people. He proved from the Scriptures that no man could assume the authority to teach the Gospel, but must be called by divine revelation from God; otherwise their acts would not be effectual unto salvation. Such men as Luther, Melancthon, and others of the Reformers, while they sought to correct the abuses of the Romish Church, and to stem the current of evil then sweeping over the earth, did not claim to have obtained revelation from God, nor did they teach unto the world the fullness of the Gospel. He concluded by making a strong appeal to strangers to thoughtfully and considerately examine the doctrines taught by the Saints, and see if they were in accordance with the teachings of Christ, and to endeavor to find out the way of life and obey it. He also advised the Saints to live pure lives, and shun the evils of the world.

The afternoon and evening meetings were largely attended both by Saints and strangers, a good spirit prevailed, and the best of attention was paid to the remarks of the speakers. The day's proceedings were enlivened by the excellent singing of the choir, under the direction of Elder Thos. Ash.

EDWIN HOLDER, Clerk.

ABSTRACT OF CORRESPONDENCE.

MEETING AT LAXEY—EFFORTS TO PREVENT PEOPLE FROM ATTENDING—

MORE INTOLERANCE AT DOUGLAS—ROW AMONG THE GOOD TEMPLARS OVER "MORMONISM."

President Jos. A. West, writing from Douglas, Isle of Man, July 1st, says:

"As I informed you, we had engaged a hall for meetings here, and had fair prospects of obtaining the use of one for a meeting in Laxe, on Monday (to-morrow) evening. Early on Saturday morning I received word that we could have the hall at Laxe, but must use it Saturday night, and having had bills announcing services there printed on the previous day, I instructed the date inserted and the village thoroughly placarded and notified of our coming. Elder Williams and I went down at the time appointed, hiring a trap for the journey, and held a very peaceful and orderly meeting. Our attendance was not so large as we had reason to expect, nor as it would have been had not our persecuted and pious Christian friends (?) instituted opposition meetings upon the street on either side of the hall, whereby they both detained and exercised surveillance over many

who were coming to our meeting. It was also arranged to hold two meetings in the basement of the building in which we met, and by thus keeping the people from us, they no doubt thought our coming would result in failure. However, we secured a very fair, and, withal, a very respectable audience, who listened patiently, and with apparent interest, to a two hours' discourse. I did not intend to so far or so lengthily afflict them, but after I had spoken for one hour and a half, a gentleman arose in the congregation, and asked me what about polygamy, whereupon I resumed, dwelling upon the principle for about half an hour longer. We left them at 10 p.m., after giving out numerous tracts, and reached Douglas at half past 11.

"On our arrival here, we learned that the gentleman from whom we had rented the Good Templars' Hall had been to see us, and that he wished us to be sure and call upon him before retiring. After partaking of supper, we called at the gentleman's residence, and found him very anxiously awaiting us. To our great surprise, we were informed that we could not have the hall, as per agreement, and that the meetings which we had so extensively advertised could not take place. He said he had had a furious and warlike time in a heated discussion with the members of the lodge during our absence, and that all the influence he could bring to bear in favor of granting us the hall according to agreement was of no avail. He said some of his opponents in this matter were white and almost frantic with rage, even going so far as to declare (when he said he would see that we had a key,) that if we entered that hall on Sunday, it would be over their dead bodies. He said they not only quarrelled in the Lodge over the matter, but disputed and argued about it in the street, like a lot of drunken men, until a late hour. He expressed great chagrin and mortification at the final result, and said that he should at once sever his connection with the order, and leave such bigotry to other men, as altogether unchristian and unworthy of a Christian age. I am told he has been grand chief of the Good Templars on the island for two years past, and has always been highly regarded by his fellows until now, and now he says he has not a friend in the lodge. I went down for the key this morning, but found it not, as it had been taken from the usual custodian lest I should get possession of it and occupy the hall. Our meetings, therefore, which had been appointed for 11 a.m., and 2-30 and 8 p.m., did not take place, to our own disappointment and the disappointment of many others. Brother Kelly came all the way from Peel, and a number more, who heard us a month ago, came to the hall and expressed regret and disappointment that the meetings were not permitted to take place. Two or three of these met us in the evening on the esplanade, and we had a conversation with them and gave them tracts. At half past 2 p.m., the gentleman who rented us the hall ventured down to the market place, and, to his surprise, found a large and very boisterous crowd assembled, who, when they saw him, hooted and ridiculed him beyond measure. He got away as best he could, and subsequently sent his son down to see how matters were progressing. The son reported a large mob still assembled around the hall, and six policemen among them trying to maintain order.

"I am told, by reliable authority, that there is a league against us, headed by the High Bailiff himself, who are determined we shall not be given a hearing in Douglas or elsewhere upon the island, if they can avoid it. It was said in the lodge that the High Bailiff had sent a personal letter to all the hall-owners in Douglas, asking them not to rent us their halls at any price. I intend calling upon that dignitary to-morrow, to ascertain the truth of the report. Thus endeth the second lesson.

"We continue our tracting in the morning, taking up "The Only True Gospel" and leaving Tract No. 1, on the circuit to Ramsey, Kirkmichael and Peel. We have entirely failed to get the use of halls in Ramsey, Sulby, Kirkmichael Ballagh and Peel, though every hall in each place, not occupied, has been applied for, so far as our knowledge extends.

"I forgot to tell you that, at the close of our meeting at Laxey, a gentleman publicly challenged me to discuss with him the life of Joseph Smith, which challenge I at once accepted, and asked him to name the time and place, whereupon he silently withdrew."

P.S.—Since writing the foregoing I have called upon the High Bailiff, and he utterly repudiates the charge made against him.

UTAH NEWS.

(Summarized from Territorial Papers.)

Robert Dye, of the 30th Ward, Salt Lake City, raises strawberries, some of which measure ten inches each in circumference.

Five members of the Salt Lake Bicycle Club have been indulging in a ride on their silent steeds from Salt Lake to Ogden.

A new branch of the street railroad in Salt Lake City is to be laid from the Continental Hotel to the depot of the Utah and Nevada R.R.

George Simpson, jun., was drowned in Bear River, at Blythe and Pixley's ranch, on the 11th ult. while trying to cross the stream on horseback.

Theodore Thomas, one of the greatest musical directors of the age, with a host of trained musicians, has been giving entertainments in the Tabernacle, Salt Lake City.

Father David Evans, formerly Bishop of Lehi, was stricken with paralysis on the 19th ult., and died from its effects on the 23rd. He was an old member of the Church, and greatly respected.

The Tabernacle Choir have already taken steps towards affording relief to C. R. Savage and Joseph Rawlings, two of the sufferers by the late fire in Salt Lake City, and who are also members of that organization.

The 3rd Ward, Salt Lake City, is to have a new meeting house. The plan has been drawn by Theo. J. Angell, its erection is about to be commenced, and it will, when completed, doubtless be an ornament to the city.

George Eli, son of Alfred and Mary Ellen Ward, of Willard City, fell into a rock culvert at that place on the 16th ult., and before he could be rescued, had been carried some distance by the force of the stream and drowned.

It is said that P. T. Van Zile, who has for several years past been U.S. District Attorney for Utah, is going to leave that region soon, to take up his permanent abode in Ohio. The Territory can well afford to spare him.

Fillmore, Millard Co., has been visited by a very severe hailstorm, the most destructive ever known in that region, which lasted twenty minutes, stripped the trees of most of their fruit and foliage, destroyed vegetation in the gardens, greatly injured crops in the field, and broke many window panes.

Mrs. Newell, daughter of Amos Hawa, is up from her home in Arizona visiting among her relatives at Provo. On the 18th ult. she received a telegram from Bishop George Lake, of Arizona, announcing that her husband, Arthur P. Newell, had been kicked by a horse and was not expected to live, as his skull was badly fractured.

Bishop L. E. Harrington died at his residence in American Fork on the 21st ult., after a brief illness. He was well and favorably known throughout the Territory, has filled many important positions in the Church and in a civil capacity, and his loss will be severely felt by a wide circle. He was born at New Lisbon, Otsego Co., New York, Jan. 27, 1816.

POETRY

A Mr. and Mrs. Johnson, a childless couple living in the 13th Ward, Salt Lake City, were lately surprised by finding a bundle on the front porch of their house, which, on investigation, proved to contain a boy baby, the parentage of which was to them a mystery. Time was when foundlings were unknown in Utah, but it would seem that the civilizing(?) influences of other countries are gradually gaining a footing in Salt Lake City, as the case here cited amply proves.

Verily the Latter-day Saints are the most patient and long-suffering people in existence, or they would not allow men to exist in their community, and fatten and grow rich by their patronage, who make a constant practice of traducing the character of the people who foster them. John T. Lynch, the postmaster of Salt Lake City, (appointed to that position though, without the people's wishes being consulted) and who is also engaged in other business looking to the people for support, has proved himself one of the worst of libelers. According to the statement of a correspondent of the St. Louis *Republican*, who claims to have interviewed him, he attributes to the young men and women of "Mormon" parentage the most depraved and bestial practices, which he, as well as every other man who has lived any length of time in that community, knows are not true.

The most destructive fire, perhaps, ever known in Salt Lake City, occurred there on the night of the 20th, or, more properly speaking, early in the morning of the 21st ult., for it commenced soon after midnight. The conflagration started in H. B. Clawson's premises, just west of Main Street. The buildings were largely composed of wood, and contained wagons, machinery, wagon timber, etc., which were combustible, so that the fire spread very rapidly. The Council House adjoining on the east, and Scrase's confectionery, Rawlings' shoe shop, Savage's Art Bazaar, Sorensen and Carlquist's furniture store, Elias Morris' office and marble works, and J. H. Parry's book store soon became ignited and burned rapidly, and the heat soon became so intense that little could be done towards saving the contents. It was soon rumored that a quantity of powder was stored in a movable magazine in Clawson's yard, and the crowd scattered for fear of an explosion, and none too soon, for about twenty minutes after the fire commenced a terrific explosion occurred, the concussion of which was so great as to shatter the glass in the windows, within a radius of fifty to sixty rods, to fragments. Fire brands were also scattered in all directions, and a number of other buildings, among which were the Tabernacle and Tithing Office, were ignited, but fortunately saved from burning. Soon after the explosion the fire was got under control and prevented from spreading any farther south than the Globe Bakery. A number of persons were cut with flying glass or bruised with falling buildings, one person had his arm broken and another a rib, but no lives were lost. The total loss by the fire and breakage of windows will foot up to nearly \$100,000, on which there is only \$30,000 insurance. A large number of the heaviest losses from the explosion met on the 22nd, and agreed to bear the expense of the damage to their property themselves, rather than require Mr. Clawson to do so, should it be proved that he was responsible for the explosion, as his personal loss was already so great.